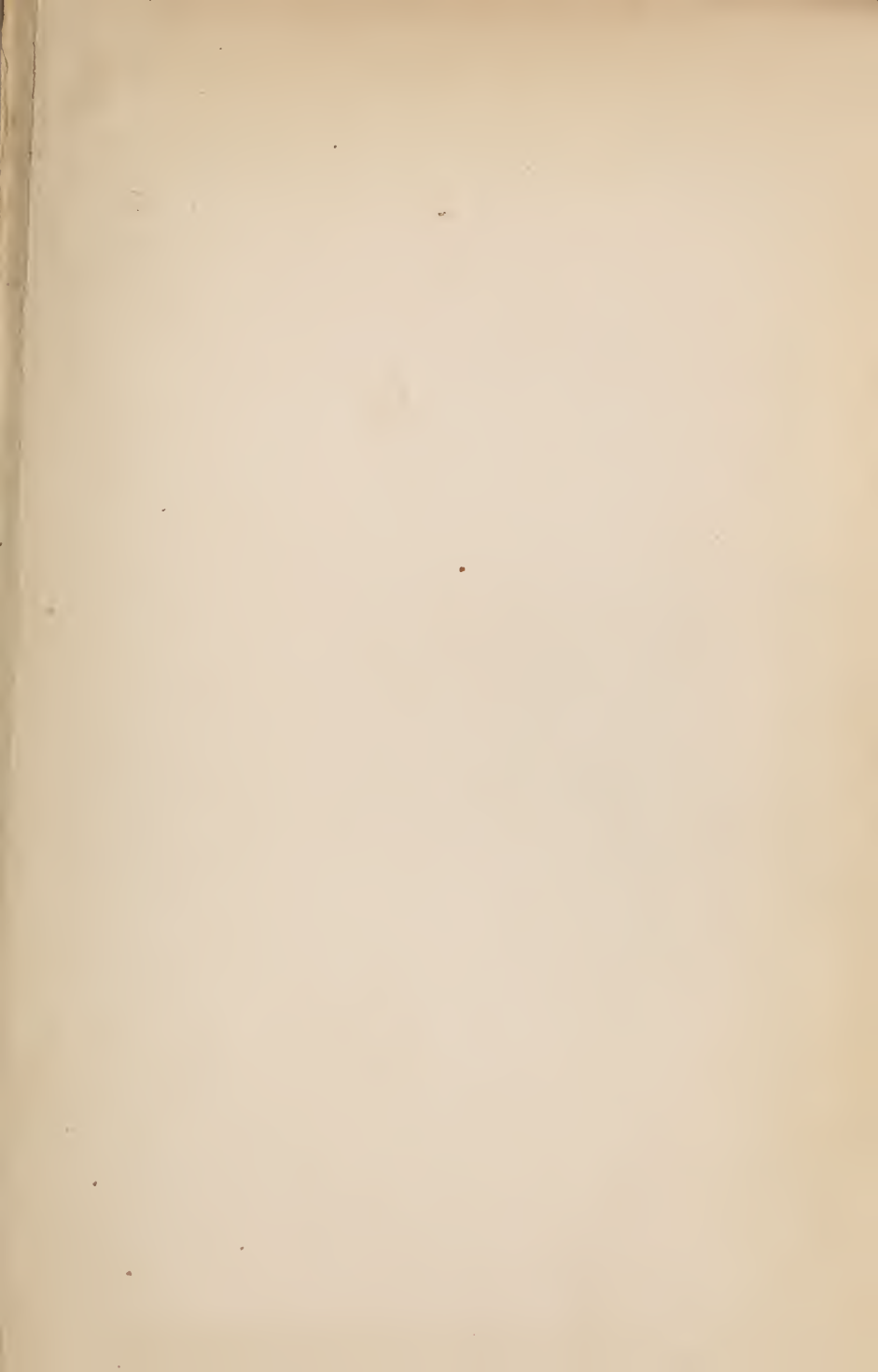


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THE
Missionary Magazine
AND
CHRONICLE.



MISSION CHAPEL AND PREMISES, GRAAFF REINET, SOUTH AFRICA.

SOUTH AFRICA.

GRAAFF REINET.

THIS Mission, which was commenced by the late Dr. Vanderkemp so far back as 1801, devolved in the following year upon the Rev. A. A. Van der Lingen, who continued to prosecute his Missionary labours until 1847, when he was succeeded by the Rev. T. Merrington.

The population of the settlement is about 3000, consisting of Dutch, English, Hottentots, Kaffirs, &c., the attention of the Missionary being, of course, mainly directed to the instruction of the Natives.

A new and substantial Mission Chapel, represented in the annexed Engraving [*see* page 189], 60 feet by 25, was some time since erected at Graaff Reinet; and it is a gratifying fact, that the church and congregation have by their own exertions raised the amount expended upon the edifice, with the exception of a small sum contributed by friends in the colony, and of a trifling balance remaining due, which, but for the interruption of trade and labour by the Kaffir War, would have been cleared off last year.

In October, 1849, Graaff Reinet was visited by our lamented friend, the Rev. J. J. Freeman, who in his "Tour" gives an interesting narrative of the event, from which we extract the following:—

"From Somerset I proceeded to Graaff Reinet. Mr. Merrington, our Missionary, and Mr. Campbell, schoolmaster, from Graaff Reinet, had met me. It became dusk, and we wished to start; but the horses had wandered, got into some jungle down the dry bank of the Milk River, and could not be found. We left a man in search of them, betook ourselves to my wagon, travelled through the starlight night, and reached our destination about seven in the morning. Amidst this arid and mountainous region the village has a beautiful appearance; it lies in a fertile valley, surrounded by lofty hills of sandstone and porphyritic clays. The town is well supplied with water from the springs that run among the hills. The gardens are delightfully irrigated. There is beauty in a gushing stream that can scarcely be appreciated except in a 'dry and thirsty land.' The Zondags river flows immediately below the village. The population here is about 3000. Fruit in the season is abundant. Unfortunately for me, it was not the season during the time of my visit. The inhabitants are principally Dutch; the English, however, are on the increase. The streets in

the town are spacious; a fine stream runs through them, in Dutch style; and oleanders, the finest I have ever seen, flourished by their side, with the lilac-coloured syringa.

"The Sunday which I spent at Graaff Reinet was one of the most magnificent days I enjoyed in South Africa. The thunder and lightning of the preceding day had cleared the atmosphere; the closeness and sultriness then complained of had passed; the sky was intensely clear and exquisitely blue. It was a Sabbath morning; all was calm—emblem of the rest, and brightness, and sacredness, of a still more exalted state.

"The services of the Rev. Mr. Lang, clergyman of the English Church here, are conducted in the English language. The Dutch Reformed Church is mainly for the white population using the Dutch language. Some few of the coloured people attend there, but under restrictions which rather discourage than invite attendance. Hence a chapel such as our Society sustains is needed for a large portion of the population, where they may feel they have a home, and where the pure principles of New Testament church government may be adopted and practised.

"The religious services of the day were very delightful. The attendance on the public services was highly encouraging. Mr. Merrington appeared to me to be steadily pursuing his work with all his heart and soul; and his wife, a daughter of our late

Missionary, Mr. Kitchingman, of Bethelsdorp, approving herself a helpmeet to him, and a blessing to many. I found also an excellent school here, under the efficient superintendence of Mr. Campbell."

INDIA.

MADRAS.

THE TRIUMPH OF FAITH, EXEMPLIFIED IN THE DYING EXPERIENCE OF A FEMALE CONVERT.

THE following narrative is from the pen of the Rev. W. H. Drew, under date Madras, 8th June ult., and impressively illustrates the truth of that emphatic announcement made by an apostle, on a memorable occasion in the olden time, that "God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness is accepted with Him."

"I think," writes Mr. Drew, "you will be interested in reading the following account of the death of a young woman, one of the members of my Native Church. In Eliza (that was her name) another soul has been saved, by the grace of the Lord, out of the thick darkness of the heathenism of India, and has safely reached its heavenly home.

"From among the poor and despised ones of this world, God chose her to be his own child. She had a very distinct conception of this, and spoke of many circumstances in her history, as proofs of the tender care with which her heavenly Father had provided for her in her sickness and last illness.* The case of her sister Hannah, who died about two years ago, resembled hers in all its leading features. They were both the blessed fruits of Christian effort—some of India's first-fruits unto the Lord—precious in the sight of the Lord as the souls of the most wealthy or most honourable among men.

"They were suddenly deprived by death of their two parents, and left orphans when very young. Their parents were the servants of a Christian gentleman, at that time in the Northern Circars. They were both cut off by hill-fever in one day. So

were these poor little ones cast upon the wide world without any natural protector, but not without a friend,—not without an eye to watch over them, and care for them. They were placed by their father's master under the kind Christian care of the late Mrs. Gordon, and supported by him for many years in her Orphan Refuge at St. Thomas' Mount. In that Institution they not only acquired truly valuable habits of industry and care, but, what is of infinitely greater moment, they learned to know and love God. They are among the rich fruits of the efforts of that devoted Christian woman, and will be, I doubt not, her 'joy and crown of rejoicing in the day of the Lord.'

"Eliza was also for some years in our Girls' Boarding-school, where her conduct and character were most satisfactory, and where, also, she doubtless learned much that was of great value to her.

"The circumstances of her last sickness and death are so interesting that we think they should be recorded for the joy of the church. Nothing could exceed her gentleness and patience in her illness; and to all who conversed with her, her replies were such as showed the truth and warmth of her Christian feelings. Mr. Baylis, speaking of his interview with her, says, 'The first time I saw her, I spoke to her some time as to the foundation

* Nothing could exceed the kind and constant attention to her of Dr. Urquhart, for which she felt very grateful.

on which she was building. Her replies were very satisfactory. She appeared to be looking to Christ with great simplicity, and building all her hopes on him alone. I remember she said, in answer to some question, "I know that Jesus is a strong foundation, for he is the Rock of ages. I am trusting in him, and he will support me." When I saw her afterwards, she was very weak, and could scarcely speak. Just before leaving her, I said, "Eliza, have you any fear of death?" She said, with great earnestness, "I have no fear, for Jesus has tasted death for me, and he has become the first-fruits of them that slept." From some other things which she said, she showed that her views of heaven were clear and scriptural; for she felt that it was a holy as well as a happy place. On my asking her whether she felt that Jesus was supporting her in the midst of her sufferings, she replied, "Yes: He is with me, but soon I shall be with Him."

"My own conversations with her were very satisfactory, and her replies clearly indicative of a mind conscious of its own sinfulness, and resting for salvation, with peace and hope, on the Lord Jesus. Her husband said to me, 'At midnight her mind is most fresh. She is then awake, and employs herself in repeating the Scriptures, and singing the hymns taught her in school, in her childhood.' Blessed fruit of Christian care and early instruction! Little did her dear teacher then think, perhaps, how she was furnishing that poor orphan child, in its ruggedness and ignorance, with what should thus so sweetly give it 'Songs in the Night.' But so it is, that the precious seed springs up often, and bears loveliest fruits, when those who have sown it have gone to their rest.

"During the last days of life she was much engaged in audible prayer. She was a young woman of good understanding, and her mind grasped with considerable enlargement the interests of the Church of Christ. She thus poured forth the desires of her heart, in lengthened prayer, for her husband, her children (they are her husband's children by a former marriage), her relatives, the Missionaries of our Society and their families, the church and congregation of which she was a member, for the heathen, Mohamedans, and Roman Catholics.

"During one of her prayers, she seemed to a female friend who heard her, to have forgotten her children. 'Oh no,' said she, 'I do not forget them; but God will take care of them. He who took care of me and my sister when we were left orphans in the world, will take care of them also.' This remarkable providential care over her and her sister seemed to have deeply impressed her grateful heart, and to have filled her with lively faith in His love and care for all who may need it.

"There was one remarkable feature in her death-bed experience (well known in our older churches at home, but very rare in India), a last struggle and conflict with Satan. In her case, it was a most living reality, as if the great enemy of souls had been visible to her. Two days before her death, in the evening she became suddenly full of distress and alarm, and her body full of agitation. She cried out, 'Oh, I am afraid! I am afraid! He is standing close to my ear, and is continually saying to me, "There is no salvation for you! There is no salvation for you!" Oh! I am confused; I am trembling; this is very fearful! How is this? O Jesus! have I not believed in thee? Have I not been baptized into thy name? Have I not received the teachings of thy servants? Am I not thy child? O how is this? This is very fearful to me!' Her husband and one or two other friends seeing this, were much distressed for her, and endeavoured in various ways to comfort her. They exhorted her not to let Satan deprive her of her hope, but to abide firm in her faith. They read the Scriptures to her, and hymns, and prayed with her, and showed her a picture in Bunyan's 'Holy War,' which exhibits Satan conquered by the Christian in the final struggle. After some considerable time her mind became more calm, her hope returned, and she offered up the following prayer:—

"O sweet Jesus, I taste that thou art good! Thou hast fed me in green pastures, and hast refreshed me at the fountain of life. When we were only infants, our father and mother left us; but, even as thou hast said, "Although a mother may forget her sucking child, I will not forget thee;" so thou didst appoint for us honoured ladies and gentlemen, as fathers and mothers, to take care of

us, and bring us up. O sweet Jesus, for that I praise thee! Thou for my sins didst suffer much; thou didst shed thy precious blood, and give thy life; and thou dost now pray for me before thy Father's face. Therefore, do thou have pity on me, and wash me from my sins. Thou hast cleansed me by thy blood; thou hast made me holy by thy blood; thou hast redeemed me by thy blood; therefore I praise thy holy name. "O death, where is thy sting? O grave, where is thy victory."

"Shortly after this, as if visibly seeing the accuser of the brethren depart from her, she exclaimed, 'There he goes; he is running away! he is running away!' There may have been a morbid mixture of the imagination in this; but I have no doubt that in that soul then there was a most real struggle with Satan, and a blessed victory over him through the blood of the Lamb.

"At dying, she told those near her that she saw a great light, and called them to look at it. 'Oh, look at this light! Oh, how

bright it is! I cannot tell you how bright it is. My eyes cannot bear it. They are splitting;' and at the moment of her departure she exclaimed, 'See! now it is going out; it is going out!' and so she died.

"Such deaths as this cheer us much. They assure us that our work is real, and that God is with us. Other things also cheer me amidst the many trials of this great work. On the first Sabbath of the year I had the pleasure of receiving eight new communicants to our church communion; and there are now ten new candidates for church-membership. Some of these are young men who have grown up under my eye, and in our school. Other young men of promise are gathering round me, and doors of usefulness are opening into new and important spheres of labour. May the Lord give grace to meet these various and delightful duties! May he give us to see his hand stretched out mightily to save! May Christ be more and more glorified in us and in our work!"

BANGALORE.

It is gratifying to find, that even in India, where the emissaries of Rome have laboured with their accustomed zeal, and not without partial success, to impose upon the native mind superstitions scarcely less absurd and pernicious than the rites of Hindooism, professors of the apostate faith are occasionally led to embrace the truth as it is in Jesus. The subjoined letter records the interesting fact of a family thus emancipated from Popish error; and in the triumphant death of one of the converts, soon after that event, we have impressive evidence of the efficacy of true religion to sustain the soul through its last conflict.

The writer also introduces us to another solemn death-scene, in which, in contrast to the childlike affiance and self-renunciation of the humble believer, an individual, of the privileged order among his countrymen, professes to know and, with apparent sincerity, to love the truth, but is found still clinging tenaciously to ancient prejudices, striving to reconcile the claims of Christ with the distinctions of family and social position. The case of this interesting Brahmin is affecting, and may afford matter for instruction and warning to many in more favoured lands.

Under date Bangalore, 4th June ult., the Rev. B. Rice gives the following narrative:—

CONVERSIONS FROM ROMANISM.

"I am happy to state that, since the date of my last communication, I have had the

privilege of baptizing a Roman Catholic family, consisting of a man, his wife, and three children. They were from a distant station

in the interior of the country, near the banks of the Cavery river. In that neighbourhood the Romanists have many adherents, the descendants, I believe, of Hindoos who were gathered into the Papal church by the labours of the well-known Abbé Dubois. The recently baptized man resided at a village called Allambady, where he was for many years a catechist among the Romanists; but, about a year and a half since, he had occasion to visit Darmapoor, when a native teacher, who was there from the Salem Mission, gave him a copy of one of the Gospels, which was the means of enlightening his mind, to some extent, on the errors of Roman Catholicism. On discovering this, the priest persecuted him greatly, which, together with the illness of his wife, who had suffered for some time from a painful disease, led him to come, with his wife and family, to Bangalore, hoping here to obtain suitable medical advice, and, at the same time, to gain further instruction from the Protestant Missionaries.

"Soon after his arrival at this station, having been directed to our new Canarese Chapel, he came one Wednesday afternoon, and introduced himself to me after the service, since which time he has been a regular attendant on the means of grace, both public and private, and has evidently grown in knowledge and in grace. It being necessary or his wife to remain in the hospital for medical treatment, she was frequently visited, and instructed in the truth of God. The instructions thus imparted were blessed to them both, and there appearing to be no reason to doubt their sincerity and earnestness in seeking their souls' salvation, they were publicly baptized, and received into the church, on Sunday, April 18th, when I took occasion to dwell at some length on the errors of the Romish Church, from the text 1 Thess. v. 21: "Prove all things; hold fast that which is good." The service was an interesting one, and I have reason to believe that the truths stated were the means of blessing to others who were present, as well as to the new converts themselves. I have in my possession the crucifix which they formerly worshipped; also the beads which they were in the habit of using when repeating their prayers. Both these they gave up in great disgust; and I might fill several pages with the ridiculous

stories I have heard from them, as constantly taught by the priests, and believed in by the people attached to the Romish Church in this country."

DYING TESTIMONY OF A FAITHFUL DISCIPLE.

"The poor woman suffered long and severely, both before and after she entered the hospital. For some time it appeared likely that she would recover under the treatment employed; but the disease at length assumed a more aggravated form, and the only chance of saving life appeared to be in her submitting to amputation. This, for some time, she refused to do, but at length consented. Chloroform was administered, and the operation very skillfully performed by the medical officer in charge of the hospital. For some hours after the amputation there appeared every reason to believe that she might be fully restored; but on the second day a change took place, and she rapidly sunk. Aware that death was approaching, she with great calmness took leave of her children, exhorting her husband to watch carefully over them; and spoke with much confidence of her trust in Jesus, and her readiness to die and be with him. 'I have no other refuge but Christ. My hope is in him. He is my Saviour. Jesus! Jesus!' were the last words she was heard to utter, before the final struggle came on. Her sufferings were great, but we rejoice to believe that she is now in that blessed abode where sorrow, and sighing, and pain, and death, shall be known no more for ever."

DEATH OF A "SECRET DISCIPLE."

"I have lately been called to attend a death-bed of a somewhat different description from this; viz., that of one of those 'secret disciples' whom we have often mentioned in our letters and reports. The case to which I refer is that of a Brahmin, a very respectable man, who had formerly held a situation under government, as some of his family still do. For many years past he has been in the habit of privately reading the Bible, and of praying to the true God in the name of Christ, as well as publicly declaring his dislike to Hindooism. He has often appeared to be very near the kingdom of God, and has evidently sometimes had to struggle violently against the convictions of conscience that it was his duty to make a

public profession of faith in Christ; but for some time past he had evidently made up his mind to remain outwardly a Hindoo, while inwardly, as he said, a Christian. On my visiting him one day, with Mrs. Rice, when the first symptoms of his last illness had made their appearance, while my dear wife was engaged in speaking to the female members of the family, he abruptly changed the conversation with me from Canarese to English, of which he knew a little; and after stating that he did so in order that others who were present might not understand what was said, told me his apprehensions that the disease under which he was then suffering would be unto death, and begged that, if he became worse, I would come and see him immediately on being sent for, as he had no confidence in the members of his family, who hated him on account of his attachment to Christianity; indeed, he said, he feared they might poison him, when they saw his disease increasing, in order to rid themselves of the trouble of attending upon him. I promised that I would attend to his wishes, and spoke to him seriously of the great importance of looking well to the foundation on which his hopes for eternity rested. He assured me very earnestly that he had no faith in Hindooism, that he believed only in Jesus, and went and fetched me a copy of a small book of prayers in English (published, I believe, by the London Religious Tract Society), which he had obtained from some source, and which, he said, he was daily in the habit of using after reading a portion of the Bible. He still maintained, however, notwithstanding all I said, that it was not absolutely necessary to make a public profession of his faith by receiving baptism. A public profession, he said, he *had* made for a long time past, his sentiments in reference to Hindooism and Christianity being perfectly well known to his friends and neighbours, as well as his constant opposition to all idolatrous practices; but *baptism*, he said, would shut him out from caste, and from his family, and involve him in obloquy and poverty. He contended that his *heart* was right, and that he believed God would accept *this*, and pardon his not submitting to the ordinance of baptism, seeing the difficulties with which he was encompassed. I set before him the Scrip-

ture declarations on this subject, as I and my brethren here had often done before, as plainly and earnestly as I could; but all was of no avail.

"Some three weeks after this, a lad from his house, who attends our English school, told me that his grandfather was much worse. I went to see him without delay, and found him indeed much altered. His disease had evidently gained rapidly upon him, but he still manifested the same mind as before, and begged me to pray for him. A day or two after this I saw him again, when he was still worse. I then talked to him even more closely and earnestly than before of his approaching end, and the necessity of making sure work for eternity. He said that he saw no other refuge but Christ, and that he trusted in him. I then prayed with him. During my prayer he lay with his hands clasped and uplifted towards heaven, evidently entering with great earnestness into all that was said.

"As soon as possible after this, I called to see him once more; but he had expired about half an hour before I arrived. On conversing with some of his Brahmin friends about him, one of them said, 'He did not belong to us. He was one of your people. He had a great regard for you' (meaning, as I understood him, of the Missionaries here generally). Thus died Suncharappa, a man who knew the truth, and appeared to believe the truth, but who shrunk back to the very end from making such a profession of it as the New Testament requires. Far be it from us to pronounce definitely upon his state in the sight of God. The Judge of all the earth will do right. The facts of his case are briefly as I have stated them above; and that there are many more of the natives in this and in other parts of the country in a similar state of mind, I firmly believe. Let them not be too harshly judged by those whose profession of faith in Christ is attended with no such bitter trials as theirs would be, and who, perhaps, can hardly appreciate the difficulties of the position in which such individuals are placed. We pray for them, and commend them to the compassionate regard of Him who has said that 'the bruised reed he will not break, and the smoking flax he will not quench.'

VIZAGAPATAM.

BAPTISM OF CONVERTS.

As a result of the labours of our Missionary brethren at this Station, several individuals have been led to abandon heathenism and to make an open profession of their faith in Christ. The particulars of these gratifying events are given in the following communication from Rev. J. W. Gordon, under date 6th December, ult.

"You will be glad to hear that the Lord is favouring us, from time to time, with the tokens of his blessing, in bringing some of the heathen to a knowledge of himself.

"On the 1st June, 1851, we had the privilege of receiving several individuals into the visible church of Christ, by the ordinance of Baptism. I proceed to give a separate notice of each case.

"Lazarus.—This man has been connected with us for more than two years. He formerly lived with a young woman in an improper way; but, on becoming convinced of its sinfulness, he expressed a wish to be married to her according to the Christian rule, which was accordingly done. Since then he has been a regular attendant on all the means of grace, has received much instruction, and is now a candidate for Church communion.

"Elizabeth, wife of the above.—There is a great change in this woman; she used to be very passionate, and could not endure the least rebuke. Never having been previously taught, she was extremely ignorant, but has now learned to read, is very punctual in her attendance at the chapel, and is, in all respects, much improved. She is also, as well as her husband, anxious to be received into the church, and we hope their desires will be speedily fulfilled.

"Bapunnah, a young man of about 17 or 18 years of age.—He was adopted by a native Christian family from Chicacole, and is now in the employ of Mr. Hay. He has received much instruction in one of our schools; he is fond of reading, very regular in his attendance at the chapel, and he has also expressed a desire for church fellowship.

"Anna.—The case of this person is very interesting, and affords a strong proof of the power of prayer. Anna, who is very aged, is the mother of the servant of the matron

in the Female Orphan School. The daughter was referred to in one of my former communications, as being a convert from heathenism. Ever since her own conversion, she has felt great anxiety for her poor mother's salvation. Many a time did she speak to her, and warn her of her state before God; but it was of no avail: the aged woman seemed much opposed to everything of the kind, and declared her determination to die a heathen. Seeing this was the case, the daughter made the mother the subject of special prayer, and continued them for about a year, when it pleased the Lord to open her heart and give her a spirit of true penitence. Anna has since then (now a period of more than a year), resided in the Mission premises, and has received daily religious instruction. The tears are often seen to trickle down her sable cheeks as she speaks of the love of Christ to her when a stranger to his grace. Though very infirm, she walks a distance of about ten miles every Sabbath to attend the chapel twice, and is always an attentive listener. She stands proposed for church fellowship.

"James and Joseph, two brothers, of the respective ages of 17 and 14.—Their father, who is in the service of our valued friend, Major Brett, was baptized about two years ago. These youths were for a long while under probation; they have received much instruction in the schools here, and on their profession of faith in Christ, they were publicly baptized. The mother, the only member of the family who had still continued without the pale of the church, was also baptized about two months since.

"Mary Walton, and Jessie, girls in the Orphan School.—The former left the Institution some time ago with the then matron, and entered into her service, and continued to give great satisfaction by her steady, mo-

dest, and consistent behaviour. The other, Jessie, was placed in the school by her heathen mother. She reads and writes English

and Teloogoo nicely, and is a sensible and well-behaved child. Both these children were baptized at their own particular desire."

POLYNESIA. NEW HEBRIDES.

THE opportunities of communicating with this remote group being of rare occurrence, the latest intelligence is not of very recent date; but we feel pleasure in giving the following interesting particulars transmitted to our Missionaries in Samoa by the Rev. John Geddie, of the Nova Scotia Mission, now labouring at Aneiteum, New Hebrides, respecting the Mission in that island, together with some brief notices of the labours of our teachers in the New Hebrides and New Caledonia. Under date October, 1850, Mr. Geddie writes:—

"We have now entered on the third year of our Mission. In taking a review of the past, though we cannot discover marks of signal success, yet we can see enough to cause us to thank God and take courage for the future. During the first year of our residence on this island, the average attendance on our Sabbath-day services, after the first excitement was over, was about ten persons. The average attendance for the second year has been about forty-five. Our third year commences well, for, as yet, the number has been about eighty. It has all along been our practice to itinerate on the Sabbath-day; and thus we have access to many who do not attend our public instructions. I will now give you a very brief outline of my labours.

THE SABBATH.

"The Sabbath is, of course, our most important day. At half-past eight o'clock A.M. we meet for Divine service. The conduct of the natives in the chapel is, in general, decorous, and any impropriety now meets with such marks of disapprobation from the audience at large as seldom to require any rebuke on my part. At ten o'clock A.M. our Sabbath-school meets. Mrs. Geddie attends to the females, while I take the men and boys. Attendance in all, about forty-five. At four o'clock P.M., we again assemble for worship. I give a short sermon or address, and call on one of the natives, whom I have previously instructed to prepare himself, to give a short address also. There are three natives whom I can now call on, with

some degree of confidence, to address their countrymen. Their addresses are very simple, pathetic, and effective. It would warm your hearts, could you hear these poor islanders, who have but just emerged from heathenism themselves, pleading with their 'brethren, their kinsmen according to the flesh,' to abandon their superstitions and turn to the Lord.

CHRISTIAN CHURCH.

"I have said but little, as yet, about the organization of a Christian church in this dark land. My object all along has been to lead the natives to 'Jesus, as the Lamb of God who taketh away the sin of the world;' but it is time now to direct their thoughts to the observance of all the Redeemer's commands and ordinances. Though I write thus, it is not my design either speedily or hastily to dispense the sealing ordinances of religion. I must know far more about native character; and I begin to feel already, that it is a difficult matter to form a just estimate of native piety. We see so much in the poor natives to admire, and yet so much to condemn, that our hopes alternately rise and fall.

SCHOOLS.

"Our efforts at schools have not been encouraging. The natives do not appreciate the value of being able to read, and, therefore, they are unwilling to spend the time and labour needful to this acquisition. After much patience, however, we have made a few readers, and others are coming on. But we

must not be discouraged. A great many of the natives who never come to us, during the week, for instruction, know their letters, and even small words. They appear to teach each other in their own houses. I am of opinion, that the business of teaching will come on us suddenly, at no distant day; and when it does, it will be heavy work. The religious instructions of the natives must beget in them a desire to be able to read 'the wonderful works of God, in their own tongue.'

PRINTING.

"During the past year, we have printed an elementary school-book, some copies of which I sent to Samoa; and lately a catechism of Christian truth has been issued from our press. Your Samoan Catechism has formed the groundwork of the latter. May God bless these little contributions to his cause!

Of the school-book there	
have been printed 2000	
copies, or	24,000 pages.
Of the catechism, 1000 co-	
pies, or	16,000 "

Total	40,000 "
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RESULTS.

"Many of the natives have thoroughly abandoned their superstitions, and, professedly at least, are worshippers of the true God. Family worship is regularly observed in many houses. A few, I trust, are not far from the kingdom of God. Several of the natives have lately cut off their long hair, and say that they wish to give up all their dark customs. The little party who have joined us are objects of deep interest, and awaken our most anxious solicitude. How very peculiar and perilous is their situation! They have not yet any portion of God's Word in their own language, and on verbal instructions, communicated very imperfectly to them, they are entirely dependent for their knowledge of saving truth. All surrounding influences are likewise of an adverse character. May Israel's Shepherd feed them and keep them!

OPPOSITION.

"You must not infer, from the account which I have given you of our labours and partial success, that we have been permitted to go quietly on. Our infant Mission has

encountered a degree of hostility from various sources, which might have vanquished any other than a Divine cause. But the history of this Mission is not singular in this respect; for where is the Mission in which the first labourers have not 'sowed in tears?' But, after all, when I think of the arduous field on which we labour, and the severe adverse influences at work, I feel thankful to God that we have not more to endure. Satan will not give up his dominion over a people who, from time immemorial, have been enthralled in the bonds of a debasing superstition, without a struggle. How cheering to know, that He who is for us is greater than those who are against us! You will not be surprised to learn, that many of the heathen party have taken the alarm. They understand now that we aim at nothing less than the establishment of Christianity on the ruins of heathenism. A degree of feeling has, therefore, arisen between those who have avowedly abandoned heathenism and those who are still its votaries.

INDISCRETION OF YOUNG CONVERTS.

"I fear that the Christian party are not always prudent in their intercourse with the heathen. They have just given up heathenism themselves, and now that they see their former folly, it is no wonder that they speak of the old system in a way that is displeasing to its friends. But this is not all; indiscreet acts are sometimes committed. One of my neighbours, not long since, went to a sacred grove, broke down the altar on which offerings are presented to the gods, and cooked his food with it. Another altar was also broken down by a party of women; and they felt themselves justified in the act, because they saw the fragment of a Samoan canoe in it. Our servant boys are likewise blamed for eating the bananas, and destroying other food given in offering to the gods; and, I fear, they are not guiltless. Such an act, at one time, would have been regarded as the certain forerunner of death. But a more serious affair than all occurred some time ago. We were making some alterations on our premises, and sent off a few natives for wood. They found some, very convenient for our purpose, in a spot that has been held sacred from time immemorial. Fearless of the spirits who inhabited it, they

set heartily to work, and cut all that they wanted. As soon as the heathen party found it out, they were filled with horror and rage. They threatened the lives of two, who were more deeply in the affair than the others (one of them the chief's son), and the destruction of the plantation of a third. As soon as I heard of the affair, I went to the offended party, and endeavoured to allay their excitement. They seemed satisfied, when I promised to forbid similar conduct in time to come. They say that their gods will send sickness and death among them, as the punishment of these sacrilegious acts.

"It is hard to control the feelings and acts of natives, who are, in a great measure, guided by momentary impulse. I have always warned our natives to guard against every act that would unnecessarily outrage the feelings of their benighted countrymen. The plan which I have recommended is, to visit their heathen friends, converse with them, and pray with and for, and endeavour to win them over by love.

PERSECUTION OF CONVERTS.

"But while I lament such indiscretions as I have noticed, which, in an abstract sense, cannot be said to be morally wrong, yet, I must say, that in some instances our friends have much to bear. They have been reviled and, in some measure, persecuted, and all manner of evil falsely said against them. We could record many interesting incidents relative to the intercourse of the Christian party with their heathen friends, but they would be out of place here. I would just mention one fact, which came under my own observation some time ago. I went into my yard one day, and saw a native woman standing there with a large club in her hands. I soon recognized her as the mother of a young man and woman who had, for some time previous, been living with our native domestics. They had come for religious instruction. The old woman was much excited, and had apparently been scolding her son, who was there also. I asked her what was the matter. She made no answer; but her son replied, that she had come for him and his sister to go and do some *nedo aupat* (dark customs), in view of an approaching feast. I remonstrated with her on the wickedness of her conduct, and

told her that they were welcome to remain on the Mission premises, and that no person should compel them to leave for such a purpose. While I spoke to her, she shed tears—whether of affection or rage, I know not; but she left, threatening to kill the daughter when she could find her inland. I have been reminded by the above, and similar incidents, of our Lord's words, Matt. x. 34, 35: 'Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.'

STRANGLING.

"The horrid practice of strangling goes on to a much greater extent than we had anticipated. Mothers are often strangled when a son dies. I have known a young man and woman to be put to death when a petty chief's wife died. An instance occurred, since we landed on this island, of two women being strangled when a child of some rank died. During the past year, I interfered in three places; and, in two of the instances, the women were saved. Truly, 'the dark places of the earth are full of the habitations of cruelty.'

WAR.

"You will regret to learn that this island has lately been visited by war. It broke out in July last, and fighting continued every day for about two months. The war was commenced by the people of Annauntehai making a sudden and night attack on the people of Aneito. The district of Annelligauhat, where we reside, unites with Annauntehai; and, in the present instance, their aid was expected. As soon as I heard of the war, I went to Nouhat, the chief, and intreated him not to interfere; and, I am glad to say, that the Christian party here declared, with one voice, that they would not fight, as that was opposed to the word of God. The aggressive party, finding themselves in the minority, sued for peace. Hostilities are suspended for the present. Three men were killed, and, I think, as many women strangled. One of the killed was cooked and eaten; the other two would probably have shared the same fate, but their bodies were saved by their own party. A great many have been wounded.

ENCOURAGEMENTS.

"During the past year, many stirring events have occurred. But if the monotony of our course is occasionally disturbed by exciting incidents, in these we can usually discover as much to encourage as there is to discourage, so that the mind is kept in a kind of balanced state, and we are still enabled to go heartily on in our work. My own opinion is, that heathenism in this island has received its death wound, and now we shall only have to combat with its expiring struggles. The contest may yet be severe; but, with a vigorous agency and the Divine blessing, it will not be of long continuance. But another Missionary is indispensable for the work; and may I cherish a hope, that one will soon come from some quarter or other 'to the help of the Lord against the mighty' in this dark land? An evangelized island in the midst of these dark groups, where 'the feet of them that preach the gospel of peace' have never trod, would be a lovely spectacle.

OUT-STATIONS.

FATE, TANA, MARE, AND LIFU.

"The remarks which I have made about this Mission have a particular reference to the

station at which I reside. At the out-stations, the work has been interrupted by the sickness of the teachers; and, therefore, at most of them little has been done during the year.

"A sandal-wood vessel touched at *Fate*, and saw both the teachers, on the 5th of June last. They heard no complaints from them. So I hope they have not suffered much from sickness.

"I had letters from *Tana*, last month. The teachers were well, and had much encouragement in their work. The natives behave kindly towards them. I had about fifteen Tanese living in a spare house on the Mission premises, between two and three months. They behaved very well. I am not aware of their stealing a single article from me, though they had much in their power.

"I had letters from *Mare*, about two weeks ago, and a visit from a native of that island who lives with the teachers, and speaks the Samoan language with ease. The teachers are well there, and give an encouraging account of their work. One of the teachers went over to *Lifu* lately. Peace has been restored on that island, and all parties are now anxious for teachers."

IDOLATROUS WORSHIP OF CAPTAIN COOK BY THE SANDWICH ISLANDERS.

THE Poet Cowper, in one of his letters addressed to the Rev. John Newton from Olney, dated October 9th, 1784, after referring to the amusement and instruction he had derived from the journal of Cook's last voyage, makes the following impressive remarks on the deplorable circumstances connected with the death of the illustrious navigator:—

"God is a jealous God, and at Owhyhee the poor man was content to be worshipped. From that moment the remarkable interposition of Providence in his favour was converted into an opposition that thwarted all his purposes. He left the scene of his deification, but was driven back to it by a most violent storm, in which he suffered more than in any that had preceded it. When he departed, he left his worshippers still infatuated with an idea of his godship, consequently well disposed to serve him. At his return, he found them sullen, distrustful, and mysterious. A trifling theft was committed, which, by a blunder of his own in pursuing the thief after the property had been restored, was magnified to an affair of the last importance. One of their favourite

chiefs was killed, too, by a blunder. Nothing, in short, but blunder and mistake attended him, till he fell breathless into the water, and then all was smooth again. The world, indeed, will not take notice, or see that the dispensation bore evident marks of Divine displeasure; but a mind, I think, in any degree spiritual, cannot overlook them."

Hayley, the biographer of Cowper, in a note appended to the letter from which the foregoing extract is taken, expresses his conviction that the writer must have "utterly misapprehended the behaviour of Captain Cook in the affair alluded to." But gratifying as it would be to rescue the memory of the distinguished navigator from the deep reproach of allowing himself to receive Divine honours from the savage islanders by whom his life was afterwards sacrificed, the lamentable facts of the case appear to rest on evidence that removes every ground of dispute.

From the *Reporter*, a semi-annual publication, conducted by our Missionaries in the *Samoan Islands*, we extract the following article on the subject:—

"Not long since, a lady well known in the literary world inquired of us, whether or not it has been established as a fact, that Captain Cook, previous to his death, submitted to have Divine honours paid him by the natives of the Sandwich Islands. We, of course, can only refer to what has already been published by those who have possessed the best means of ascertaining the truth of what has been alleged against this great navigator.

"As the interesting works of the Rev. Sheldon Dibble and Mr. Jarves are but little known in England, we make no apology for quoting the passages referring to the event:—

"On the day of his arrival, Cook was conducted to the chief *heiau* (temple), and presented, in great form, to the idols. He was taken to the most sacred part, and placed before the principal figure, immediately under an altar of wood, on which a putrid hog was deposited. This was held toward him, while the priest repeated a long and rapidly enunciated address; after which, he was led to the top of a partially decayed scaffolding. Ten men, bearing a large hog and bundles of red cloth, then entered the temple, and prostrated themselves before him. The cloth was taken from them by a priest, who encircled Cook with it in numerous folds; and afterward offered the hog to him, in sacrifice. Two priests, alternately and in unison, chanted praises in honour of Lono (their principal god); after which, they led him to the chief idol, which, following their example, he kissed.

"Similar ceremonies were repeated in another portion of the *heiau*, where Cook, with one arm supported by the high priest, and

the other by Captain King, was placed between two wooden images, and anointed on his face, arms, and hands, with the chewed kernel of a cocconut wrapped in a cloth. These disgusting rites were succeeded by drinking *awa*, prepared in the mouths of attendants, and spit out into a drinking vessel; as the last and most delicate attention, he was fed with swine-meat which had been masticated for him by a filthy old man.

"No one acquainted with the customs of Polynesia could for a moment have doubted that these rites were intended for adoration. Captain King, in his account of this affair, only surmises that such may have been the intention; but affects to consider it more as the evidence of great respect and friendship. The natives say, that Cook performed his part in this heathen farce without the slightest opposition. The numerous offerings, the idols and temples to which he was borne, the long prayers, recitations, and chants addressed to him, must have carried conviction to his mind that it was intended for religious ho-

mage, and the whole ceremony a species of deification or consecration of himself. If this were not enough, the fearful respect shown by the common people, who, if he walked out, fled at his presence, or fell and worshipped him, was sufficient to have convinced the most sceptical mind. What opinion then can be entertained of a highly-gifted man who could thus lend himself to strengthen and perpetuate the dark superstitions of heathenism? The apology offered was, the expediency of thus securing a powerful influence over the minds of the islanders, an expediency that terminated in his destruction. While the delusion of his divinity lasted, the whole island was heavily taxed to supply the wants of the ships, or contribute to the gratification of their officers and crews, and, as was customary in such gifts, no return expected. Their kindnesses, and the general jubilee which reigned, gave a most favourable impression of native character to their visitors. Had their acquaintance with the language been better, and their intercourse with the common people more extensive, it would have appeared in its true light, as the result of a thorough despotism. On the 19th, Captain Cook visited another *heiau*, or, more properly, a residence of the priests, with the avowed expectation of receiving similar homage; nor was he disappointed. Curiosity and a desire to depict the scene seemed to have been his motives in this case, for he took an artist with him, who sketched the group. Ever afterward, on landing, a priest attended him, and regulated the religious ceremonies which constantly took place in his honour. Offerings, chants, and addresses, met him at every point. For a brief period he moved among them an earthly deity, observed, feared, and worshipped.—*History of the Hawaiian Islands*, by J. J. Jarves, Esq. 3rd Ed., pp. 59, 60.

‘Captain Cook allowed himself to be worshipped as a god. The people of Kealakeakua declined trading with him, and loaded his ship freely with the best productions of the island. The priests approached him in a crouching attitude, uttering prayers, and exhibiting all the formalities of worship. When he went on shore, most of the people fled for fear of him, and others bowed down before him with solemn reverence. He was con-

ducted to the house of the gods, and into the sacred inclosure, and received there the highest homage. In view of this fact, and of the death of Capt. Cook, which speedily ensued, who can fail being admonished to give to God at all times, and even among barbarous tribes, the glory which is his due? Capt. Cook might have directed the rude and ignorant natives to the great Jehovah, instead of receiving Divine homage himself. If he had done so, it would have been less painful to contemplate his death.

‘I shall speak here of the *death of Capt. Cook*, as it develops some traits of the heathen character, and the influence under which the heathen suffer from foreign intercourse.

‘After Capt. Cook had thoroughly recruited his ship, he put out to sea; but after a day’s sail, he found that one of his masts was defective, and returned to refit it. On his return, the people were friendly, but not so cordial as before. An uneasiness existed in the minds of the natives, from the loss of provisions, bestowed without compensation, and on account of the alienation of their wives, occasioned by the protracted stay of the ship’s crew. There was then a sensitiveness which bordered on hostility, and needed only a fit occasion to become so.

‘Some men of Capt. Cook used violence to the canoe of a certain young chief, whose name was Palea. A skirmish ensued, and Palea was struck with the paddle of a canoe, and levelled with the ground. Soon after, Palea stole a boat from Capt. Cook’s ship. The theft is imputed to revenge. Capt. Cook commanded Kalaniopu, the king of the island, to make search for the boat, and restore it. The king could not restore it, for the natives had already broken it in pieces to obtain the nails, which were to them the articles of the greatest value.

‘Capt. Cook came on shore with armed men, to take the king on board, and to keep him there as security till the boat should be restored. In the meantime, a canoe came from an adjoining district, and passed near the ship. In the canoe were two chiefs of some rank, Kekuhaupio and Kalimu. From some misunderstanding, not distinctly known, the canoe was fired upon from the ship, and Kalimu was killed. Kekuhaupio made the

greatest speed till he reached the place of the king, where Capt. Cook also was, and communicated the intelligence of the death of the chief. The attendants of the king were enraged, and showed signs of hostility; but were restrained by the thought that Capt. Cook was a god. At that instant, a warrior, with a spear in his hand, approached Capt. Cook, but not in a hostile attitude; but Capt. Cook, from the enraged appearance of the multitude, was suspicious of him, and fired upon him with his pistol. Then followed a scene of confusion, and in the midst of it, Capt. Cook struck a certain chief with

his sword, whose name was Kalaimanokahoowaha. The chief instinctively seized Capt. Cook with a strong hand, designing merely to hold him, and not to take his life, for he supposed him to be a god. Capt. Cook struggled to free himself from the grasp, and was thrown upon the earth. As he fell, he uttered a groan, and the people immediately exclaimed, "He groans! he is not a god!" and instantly slew him. Such was the melancholy death of Capt. Cook.—*History of the Sandwich Islands, by S. Dibble, pp. 27—31.*

"Painful though it be to entertain the idea of an enlightened man so to degrade himself, yet the evidence is too clear to admit of a doubt. It could arise from no mistake, on his part, as to the meaning of such ceremonies. He was not so ignorant of the language, nor of the customs of the natives, as to make him misunderstand the intentions of those who offered the gifts. If so, how like to one of old: 'The people gave a shout, saying, It is the voice of a god, and not of a man; and immediately the angel of the Lord smote him, because he gave not God the glory.'"

INDIVIDUAL AND FAMILY LIFE IN SAMOA.

(Continued from our Number of November, 1851.)

"UNDER the head of *amusements*, dancing, wrestling, boxing, fencing, and a variety of games and sports, call for description; and to these we shall, in this paper, briefly advert.

"*Dancing* was a common entertainment on festive occasions, such as a marriage; it is practised still, but principally among people who are professedly heathen. Some of their dances are in the daytime, and, like certain dress balls of other countries, are accompanied with a display of fancy mats and other Samoan finery. At the night assemblies, the men dress in their short leaf aprons. Sometimes only the men dance, at other times women, and occasionally the parties are mixed. They dance in parties of two, three, and upwards, on either side. If the one party moves in one direction, the other party takes the opposite. They have also various gesticulations, which they practise with some regularity. If, for example, the one party moves along with the right arm raised, the other does precisely the same. Singing, clapping the hands, beating time on the floor mats, and drumming, are the usual musical accompaniments. For a drum, they have two or

three contrivances. One is, a log of wood six or eight feet long, hollowed out from a narrow elongated opening on the upper surface; and this they beat with a short stick or mallet. Another is, a set of bamboos, four feet long and downwards, arranged like a Pan's-pipe, having the open ends inclosed in a mat bag, and this bag they beat with a stick. A third kind of drumming is effected by four or five men, each with a bamboo open at the top and closed at the bottom, with which, holding vertically, they beat the ground, or a stone, or any hard substance, and, as the bamboos are of various lengths, they emit a variety of sounds. At these night dances, all kinds of improprieties in looks, language, and gesture prevail; and often they dance and revel till daylight.

"*Court buffoons* furnish some amusement at dancing and other festivals. If a chief of importance goes to any of these assemblies, he has in his train one or two merryandrews, who, by oddity in dress, gait, or gesture, or by foolish jokes, try to excite laughter.

"*Boxing and fencing* were common formerly on festive days, and often led to serious quarrels. In fencing, they used the stalk of the cocoa-nut leaf as a substitute for a club.

Women as well as men entered the ring, and strove for the fame of a pugilist.

"*Wrestling* is another amusement. Sometimes they choose sides, say four against four; and the party who have the most thrown have to furnish their opponents with a cooked pig served up with taro, or supply any other kind of food that may be staked at the outset of the game. A supply of some kind of food is the usual forfeit in all their games.

"*Throwing the spear* is also common. The young men of one street or village will match against those of another; and, after fixing a mark in the distance, throw a small wooden javelin so that it may first strike the ground and then spring upwards and onwards in the direction of the mark. They who throw farthest win the game, and have a repast of food at the expense of those who lose it. In more direct spear-throwing, they set up the stem of a young cocoa-nut tree, with the base upwards, which is soft and spongy. One party throw at it, and fill it with spears. The other party throw, and try to knock them down. If any remain after all have thrown, they are counted until they reach the number fixed for the game. In another of these amusements, at which they may be said to 'learn war,' a man stands in the distance and allows another to throw spears at him. He has no shield, but merely a club; and with this he shows surprising dexterity in hitting off spear after spear as it approaches him.

"*Fishing matches* are in vogue at particular seasons. The party who takes the most fish win, and are treated with cooked pigs and other viands by those who lose.

"*Pigeon catching* is another amusement, and one in which the chiefs especially delight. The principal season sets in about June. Great preparations are made for it; all the pigs of a settlement will be slaughtered and baked for the occasion; and, laden with all kinds of food, the whole population of the place go off to certain pigeon-grounds in the bush. There they put up huts, and remain sometimes for months at the sport. The ground being cleared, the chiefs station themselves at distances all round a large circular space, each concealed under a low shed or covering of brushwood, having by his side a net attached to a long bamboo, and in his

hand a stick with a tame pigeon on a crook at the end of it. This pigeon is trained to fly round and round, as directed by its owner, with a string at its foot thirty feet long, attached to the end of the stick. Every man flies his pigeon, and then the whole circle looks like a place where pigeons are flocking round food or water. The scene soon attracts some wild pigeon; and, as it approaches the spot, whoever is next to it raises his net, and tries to entangle it. He who gets the greatest number of pigeons is the hero of the day, and honoured by his friends with various kinds of food, with which he treats his less successful competitors. Some of the pigeons are baked, others are distributed about and tamed for further use. Taming and exercising them for the sporting season is a common pastime. Of all the Samoan sports, none, perhaps, is a greater hindrance to Missionary work than pigeon catching. Schools are deserted, and whole villages scattered by it on a career of dissipation for many weeks at a time. But, happily, it is fast becoming unpopular. The fowling-piece is taking the place of the pigeon-net. Few, comparatively, now go to the grounds; and, ere long, fewer still, perhaps, will follow in the train of those who go.

"*Spinning the cocoa-nut* is another amusement. A party sit down in a circle, and one in the centre spins a cocoa-nut. When it rests, they see to whom the three black marks or eyes on the end of the shell point, and impose upon him some little service to the whole, such as unhusking chestnuts, or going for a load of cocoa-nuts for them. This is especially worthy of remark, as it is the Samoan method of *casting lots*. If a number of people are unwilling to go on a message, or do a piece of work, they will decide the matter by wheeling round the cocoa-nut to see to whom it turns its *face*, as they call it, when it rests. Formerly, they would sometimes appeal to this lot, and fix the charge of stealing on a person towards whom the *face* of the cocoa-nut pointed.

"They have also a game of *Hide-and-seek*, with the addition that those who hide try to escape those who seek, and run to a given post or mark. All who reach the post are counted towards making up the game.

"*Pitching* small cocoa-nut shells to the end of a mat, is a favourite amusement of the

chiefs. They try to knock each other's shells off the given spot. They play in parties of two and two, with five shells each. They who have most shells left on the place, after all have thrown, win.

"They have also *guessing* sports. One party hide; the other bundle up one of their number in a large basket covered over with a cloth. Then they, too, hide, all but three, who carry the basket to the other party, for them to guess who is in it. If they guess correctly, then they in turn get the basket to do the same. The successful guesses are counted for the game.

"They have *sundry other amusements*. Swimming in the surf on a board, and steering little canoes while borne along on the crest of a wave towards the shore, are favourite juvenile sports. Canoe-racing, races with one party in a canoe and another along the beach, races with both parties on land, climbing cocoa-nut trees, to see who can go up quickest, reviews and sham fighting, cock-

fighting, tossing up oranges and keeping three, four, or more of them on the move; these, and many other things, were of old, and are still, numbered among Samoan sports.

"Our juvenile friends at the antipodes will be sure to recognize some of their favourite amusements in the description we have given, and will, perhaps, feel inclined to try the novelty of some of these Samoan variations. What a surprising unity of thought and feeling is discoverable among the various races of mankind from a comparison with such customs as these! These illustrations also suffice to show, that, while in their heathen state, the Samoans found plenty to occupy their leisure hours, day and night, all through the year. Now, however, many of them find in Christianity other and better occupations, and have neither time nor inclination to follow after the 'childish things' in which they were wont to revel in bygone days."—*Samoan Reporter*.

JAMAICA.

A LAMB OF CHRIST'S FOLD MADE PERFECT THROUGH SUFFERINGS.

THE following interesting narrative is communicated by the Rev. James Milne, of First Hill Station, under date January ultimo:—

"Anne Morris, the subject of the following brief memoir, was one of the coloured natives of Jamaica. She was born on Arcadia Estate, in the parish of Trelawny, on the 5th of April, 1831. At that time the condition of the children of Jamaica was very deplorable. No man cared for their souls, and they were suffered to grow up nearly as ignorant as the beasts that perish. But when Anne was a child of only five years of age, it pleased God to send the Rev. John Vine and his excellent wife into the neighbourhood of the place where she lived; and soon after their settlement there her mother was received as a domestic servant into their family. By the blessing of God on their instructions, and the example of piety which she witnessed in their daily conduct, her mother first believed the gospel, and afterwards her two eldest sisters, all of whom continue to maintain an unblemished and consistent profession of faith in the Lord Jesus Christ. Anne was the youngest of the family; and when I first be-

came acquainted with her, eleven years ago, she was a child in the Mission-school at First Hill, of which I was then teacher. She was a fine, healthy, good-looking girl. She was full of life and spirit, and her happy disposition made her a favourite with all who knew her. Her merry face always wore a smile, and her laugh was ever the loudest on the play-ground. She was very attentive to the duties and obedient to the rules of the school; and she had made considerable progress in learning to read and write. Her acquaintance with Scripture was extensive and accurate. She knew the principal records of history which it contains, and the doctrines of salvation which it teaches. Her conduct at home was also dutiful and affectionate. But, alas! while there was much to admire and little to blame in her character, she was without the grace of God. She knew neither her state as a sinner, nor her need of a Saviour. She was living 'without hope and without God in the world.' About a year

after I first knew her, she was seized with an insidious, lingering, and incurable disease. During the long course of ten years that disease preyed upon her frame, causing her the greatest sufferings, till at last it did its work, and laid her in the grave. Soon after she was taken ill, and when she was laid upon a bed of pain, she was first awakened to a sense of her condition as a sinner. She became deeply convinced that she was by nature a child of wrath; that she had broken the law of God, and was in danger of the wrath to come; and her whole anxiety and concern were thenceforth directed to the salvation of her soul. In her deep concern for that absorbing object she seemed often to forget her pains. Her mental distress overpowered the sense of her bodily sufferings. I have often sat beside her bed endeavouring to lead her to Christ, and have heard her exclaim in the bitterness of her soul, 'I am a lost sinner!' Her distress of mind consequent on this conviction continued, with only short periods of remission, seven years, all of which time the disease with which she was afflicted made slow but certain progress.

"About three years ago she became very ill, and her convictions at the same time increased in intensity. She was truly in deep waters of affliction, both of body and of mind. I was often with her, at her earnest request, reading the word of God, and praying for her. I also lent her books suited to her case; and it pleased God, in his great mercy, to bless these means of grace to her soul. She was enabled to believe the gospel, and to lay hold on the simple truth, that *Christ died for her sins*, as the sole and sufficient

ground of her hope. Her fears then gave place to hope, and her sorrow to joy. She had peace with God through our Lord Jesus Christ, and she rested, in quiet expectation of salvation, on the truth and faithfulness of God's promise. I well remember the smile of gladness with which she first told me she had found peace. The change which had passed upon her was, to my mind, another proof of the power of the gospel to save the lost, and to comfort the distressed. During the three latter years of her afflicted life, her peace and hope continued with little intermission.

"Lately she had been failing very fast; but a speedy termination to her sufferings was not anticipated. However, I was suddenly called on the 30th of December, 1851, to see her. When I went into her room, I saw at once that her end was near. The stamp of death was already on her forehead. She was very restless, in great pain, and occasionally wandering in mind. She knew me, and seemed glad to see me; but could scarcely speak. Her faith in Christ, however, was unshaken. She trusted in him in her last hours, because she 'knew in whom she had believed,' &c. A little before she died, she called me to her bed-side from the next room, saying she wanted to see me. I asked her if she felt Christ precious. She said, 'O yes;' and then desired me to pray with her. These were her last words. She lay down, and, after a severe and painful struggle of about two hours, she closed her eyes in death, and her happy spirit took its flight from her diseased and afflicted body, and entered, I verily believe, into the regions of joy and bliss."

DEATH OF MRS. SCOTT.

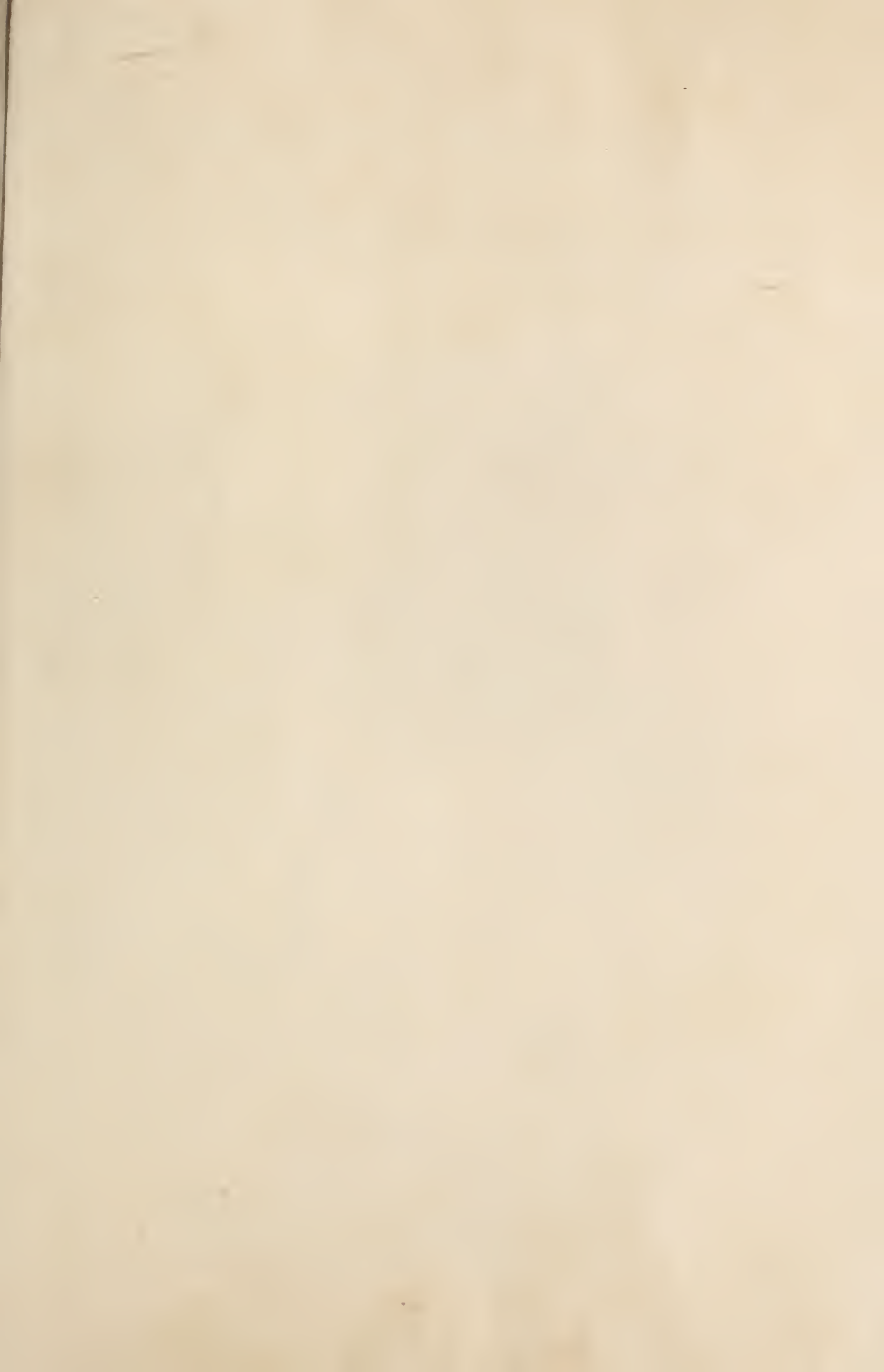
It is our mournful duty to record the decease of Mrs. Scott, the wife of our esteemed Missionary, the Rev. James Scott, of Demerara. Mr. Scott, on his return to the field of labour, in November, 1850, after a visit to his native country, was under the painful necessity of leaving his excellent wife in Scotland, on account of the impaired state of her health. From that period she continued to linger, amidst the alternate hopes and fears of her endeared family and friends, until Tuesday, August 10th, when she departed this life, at Leith, bearing testimony to the grace and goodness of the Saviour in whom she trusted, and whom she had faithfully served, and rejoicing in a hope full of immortality.

MISSIONARY CONTRIBUTIONS.

From 12th July to 14th August, 1852, inclusive.

l. s. d.		l. s. d.		l. s. d.		l. s. d.			
E. H., per Rev. E. Prout		290 0 0		Wycombe. Crendon-lane. Rev. H. Winzar. Collection after Sermons		4 11 3			
Sir E. N. Buxton, Bart.		50 0 0		Ditto Sunday-school Ditto Miss Soundy's Class		0 11 6			
Anonymous		0 10 0		Missionary Boxes. Miss Parker		0 5 0			
<i>Albany Chapel, Regent's Park.</i>				Master Winzar		0 6 6			
Sunday-school, for the School at Shanghai		5 0 0		Miss Drewett		0 5 0			
<i>Craven Chapel.</i>				Miss Butler		0 2 6			
A Friend, by Rev. Dr. Leitchild		10 0 0		F. Boot and E. Pip- pin		0 1 9			
<i>Ebenezer Chapel, Shadwell.</i>				Subscriptions. Rev. H. Winzar		1 1 0			
Miss Stratton's Be- rian Class, for the Native Girl at Cuddaph, called Mary Ann Strat- ton		3 0 0		John Parker, Esq.		1 1 0			
<i>Falcon-square.</i>				Mr. W. Butler		0 10 6			
Sunday-school Ju- venile Tract and Missionary Society		1 0 0		Grace Dulling		0 10			
<i>Holloway.</i>				Rachel Gunnell		0 2 6			
Auxiliary Society, per Mr. Francis, on account		63 7 6		9l. 12s. 4d. Trinity Chapel. Rev. J. Hayden. Collection after Sermons		4 12 1			
<i>Holywell Mount.</i>				Ditto, West Wy- combe		1 6 7			
Auxiliary Society, on account		6 14 8		Ditto, ditto, Sun- day-school		0 15 6			
<i>Hoxton Auxiliary Society, per Mrs. Faulkner, on account</i>		<i>14 0 0</i>		Miss Cole's Mission- ary Box		0 9 2			
<i>Islington Chapel.</i>				Rev. J. Hayden		1 5 0			
Miss Fleming		1 0 0		Mrs. Hayden		1 5 0			
J. W. Smith, Esq.		1 1 0		9l. 13s. 4d. Collection after An- nual Meeting		7 14 0			
Miss Fleming's In- fant School, Fins- bury-square		1 4 1		General Subscriptions. Mrs. Wilkinson		2 0 0			
<i>3l. 5s. 1d. Mile End, New Town.</i>				R. Wheeler, Esq.		1 0 0			
Auxiliary Society, per Miss Bourne, on account		3 2 10		W. Parker, Esq.		1 0 0			
<i>Tottenham-court-road Chapel.</i>				H. Wheeler, Esq.		1 1 0			
Mrs. A. C. Bingley, for the Theologi- cal Seminary, Hong-kong		50 0 0		Lieut. Gen. Light- foot		1 1 0			
A Friend to Mis- sions, for the Col- lege at Calcutta		5 0 0		Mrs. Williams		1 1 0			
Mrs. W. C. Dyer, for the Widows' and Orphans' Fund		1 0 0		John Rutty, Esq.		0 10 0			
<i>REDFORDSHIRE.</i>				Mr. Thomas Gilbert		0 10 6			
<i>Luton.</i>				8l. 3s. 6d. Beaconsfield. Rev. J. Harsant. Collections after Sermons		6 2 6			
Union Chapel. Moiety of Collec- tions		31 14 6		Ditto, Meeting		2 12 9			
For a Native Teacher at Cud- daph, to be called Arthur Webster		10 0 0		8l. 15s. 3d. <i>Woburn.</i> Rev. S. Weston. Collected at Meeting		3 0 0			
For Native Teachers at Samoa, to be called John Kirk Tranter, and Robert Robinson		6 0 0		Ditto, by Mrs. Wes- ton, id. Subscrip- tions		1 0 0			
<i>47l. 14s. 6d. Wallingford, E. Wilnes, Esq. ..(D.)</i>		<i>10 0 0</i>		Miss Stuckbery, produce of Lamb. Missionary Boxes. Sunday-school		1 0 8			
<i>BUCKINGHAMSHIRE.</i>				Mr. Wigginton		0 6 1			
<i>Wycombe and South Bucks Auxiliary Society.</i>				Mr. Simmons		0 5 6			
Mr. W. Butler, Treasurer. Balance in hand		2 0 0		R. Turner		0 4 9			
<i>7l. 17s. 9d.</i>				Great Marlow. Rev. T. Styles. Collected at Meeting		4 10 10			
<i>CHESHIRE.</i>				Ditto, Sunday-school		2 0 6			
<i>Sandbach.</i> John Charles Billing- ton, Sixth Birth- day Present		5 0 0		6d. 11s. 4d. Less Expenses		60 6 9			
<i>DEVONSHIRE.</i>				Less Expenses		1 4 9			
<i>Buckfastleigh.</i>				59 2 0					
Collection		1 6 1		<i>CHESHIRE.</i>					
Boxes and Donation		0 17 1		<i>Sandbach.</i> John Charles Billing- ton, Sixth Birth- day Present		5 0 0			
Ecs. 4s. 6d. 1l. 18s. 8d.				<i>CHESHIRE.</i>					
<i>Exeter, per Rev. J. Bristow</i>		<i>14 0 0</i>		<i>Newton, Collection.</i>		<i>4 13 0</i>			
<i>GLoucestershire.</i>				<i>GLoucestershire.</i>					
<i>Gloucester.</i>		2 5 0		<i>Gloucester.</i>					
<i>(For Girls in Mrs. Cox's School, Trevandrum.)</i>				<i>Gloucester.</i>					
<i>H. B. for Martha</i>				<i>Gloucester.</i>					
<i>Fearnot</i>				<i>Gloucester.</i>					
<i>C. B., for Caroline</i>		2 5 0		<i>Gloucester.</i>					
<i>Stroud</i>		2 5 0		<i>Gloucester.</i>					
<i>4l. 10s.</i>				<i>Gloucester.</i>					
<i>Hampshire.</i>				<i>Gloucester.</i>					
<i>Ringwood, Juvenile</i>				<i>Gloucester.</i>					
<i>Society, for the</i>				<i>Gloucester.</i>					
<i>Native Girl, Char-</i>				<i>Gloucester.</i>					
<i>lotte Harris King-</i>				<i>Gloucester.</i>					
<i>wood</i>		2 0 0		<i>Gloucester.</i>					
<i>HERTFORDSHIRE.</i>				<i>Gloucester.</i>					
<i>Bushey, on account</i>		8 0 0		<i>Gloucester.</i>					
<i>St. Albans, Collected</i>				<i>Gloucester.</i>					
<i>by Mrs. Cherry,</i>				<i>Gloucester.</i>					
<i>for the Native</i>				<i>Gloucester.</i>					
<i>Teacher at Samoa,</i>				<i>Gloucester.</i>					
<i>Frederick Henry</i>				<i>Gloucester.</i>					
<i>Cherry</i>		3 0 0		<i>Gloucester.</i>					
<i>LANCASHIRE.</i>				<i>Gloucester.</i>					
<i>East Auxiliary So-</i>				<i>Gloucester.</i>					
<i>ciety, per S. Fletch-</i>				<i>Gloucester.</i>					
<i>er, Esq., on ac-</i>				<i>Gloucester.</i>					
<i>count</i>		64 8 0		<i>Gloucester.</i>					
<i>LEICESTERSHIRE.</i>				<i>Gloucester.</i>					
<i>Auxiliary Society, per T.</i>				<i>Gloucester.</i>					
<i>Nunneley, Esq., Treasurer.</i>				<i>Gloucester.</i>					
<i>Ashby-de-la-Zouch.</i>				<i>Gloucester.</i>					
<i>Per Mrs. Tait</i>		2 0 0		<i>Gloucester.</i>					
<i>Per Mr. Wayte</i>		1 2 0		<i>Gloucester.</i>					
<i>Bardon</i>		3 7 0		<i>Gloucester.</i>					
<i>Bosworth</i>		2 0 0		<i>Gloucester.</i>					
<i>Churchover</i>		4 1 9		<i>Gloucester.</i>					
<i>Evington</i>		0 2 6		<i>Gloucester.</i>					
<i>Great Easton</i>		0 12 6		<i>Gloucester.</i>					
<i>Hallaton</i>		1 14 5		<i>Gloucester.</i>					
<i>Hinckley.</i>				<i>Gloucester.</i>					
<i>Stockwell-head Chap-</i>				<i>Gloucester.</i>					
<i>el</i>		7 6 5		<i>Gloucester.</i>					
<i>Ebenezer Chapel</i>		4 7 0		<i>Gloucester.</i>					
<i>Huglescote</i>		0 15 0		<i>Gloucester.</i>					
<i>Kibworth</i>		4 7 0		<i>Gloucester.</i>					
<i>Leicester.</i>				<i>Gloucester.</i>					
<i>Bond-street</i>		85 15 2		<i>Gloucester.</i>					
<i>Gallowtree-gate</i>		66 2 8		<i>Gloucester.</i>					
<i>Annual Meeting</i>		8 14 1		<i>Gloucester.</i>					
<i>Towards repairing</i>				<i>Gloucester.</i>					
<i>the damage by fire</i>				<i>Gloucester.</i>					
<i>at Hong Kong</i>		92 18 0		<i>Gloucester.</i>					
<i>Lutterworth</i>		32 16 5		<i>Gloucester.</i>					
<i>Melton Mowbray</i>		20 6 2		<i>Gloucester.</i>					
<i>Narborough</i>		6 12 2		<i>Gloucester.</i>					
<i>Newton Burgoland.</i>				<i>Gloucester.</i>					
<i>Sunday-school</i>		1 2 0		<i>Gloucester.</i>					
<i>St. Michael's, Don-</i>				<i>Gloucester.</i>					
<i>ald</i>		0 9 0		<i>Gloucester.</i>					
<i>Shilton</i>		10 5 0		<i>Gloucester.</i>					
<i>Theddington</i>		5 15 0		<i>Gloucester.</i>					
<i>Ullsworth</i>		7 12 6		<i>Gloucester.</i>					
<i>Wilton</i>		5 15 0		<i>Gloucester.</i>					
<i>Wymondham</i>		4 3 2		<i>Gloucester.</i>					
<i>Including 210l. acknow-</i>		380 5 7		<i>Gloucester.</i>					
<i>ledged last month.</i>		9 11 6		<i>Gloucester.</i>					
<i>SOMERSETSHIRE.</i>				<i>Gloucester.</i>					
<i>Bath, Argyle Chapel,</i>				<i>Gloucester.</i>					
<i>for the Widows'</i>				<i>Gloucester.</i>					
<i>and Orphans Fund</i>		7 0 0		<i>Gloucester.</i>					
<i>Erratum in last report.</i>				<i>Gloucester.</i>					
<i>For Miss Elizabeth</i>				<i>Gloucester.</i>					
<i>Smith, read Mrs</i>				<i>Gloucester.</i>					
<i>Elizabeth Slater.</i>		100 0 0		<i>Gloucester.</i>					
<i>Shepton Mallet, per</i>				<i>Gloucester.</i>					
<i>Rev. H. Quick</i>		2 1 0		<i>Gloucester.</i>					
<i>TAVANTON, North-</i>				<i>Gloucester.</i>					
<i>street Independ-</i>				<i>Gloucester.</i>					
<i>ent Sabbath-school</i>				<i>Gloucester.</i>					
<i>(1 quarter)</i>		3 9 6		<i>Gloucester.</i>					
<i>SUFFOLK.</i>				<i>Gloucester.</i>					
<i>Society in Aid of Missions,</i>				<i>Gloucester.</i>					
<i>per Rev. W. Wallis.</i>				<i>Gloucester.</i>					
<i>Alderton</i>		1 4 2		<i>Gloucester.</i>					
<i>Beeches</i>		39 10 11		<i>Gloucester.</i>					
<i>Ditto, for Widows'</i>				<i>Gloucester.</i>					
<i>and Orphans Fund</i>		2 15 0		<i>Gloucester.</i>					
<i>Bergholt</i>		2 3 3		<i>Gloucester.</i>					
<i>Borford</i>		4 3 1		<i>Gloucester.</i>					
<i>Bungay</i>		3 8		<i>Gloucester.</i>					
<i>Bury.</i>				<i>Gloucester.</i>					
<i>Whiting-street</i>		30 0 4		<i>Gloucester.</i>					
<i>Ditto, for Widows'</i>				<i>Gloucester.</i>					
<i>and Orphans Fund</i>		2 0 0		<i>Gloucester.</i>					
<i>Northgate-street</i>		23 9 2		<i>Gloucester.</i>					
<i>Clare</i>		12 15 9		<i>Gloucester.</i>					
<i>Cowlinge</i>		5 0 0		<i>Gloucester.</i>					
<i>Cratfield</i>		2 12 4		<i>Gloucester.</i>					
<i>Debenham</i>		5 11 10		<i>Gloucester.</i>					
<i>Fottenham</i>		3 0 6		<i>Gloucester.</i>					
<i>Frankingham</i>		10 17 2		<i>Gloucester.</i>					
<i>Hadleigh</i>		77 18 10		<i>Gloucester.</i>					
<i>Halesworth</i>		1 15 0		<i>Gloucester.</i>					
<i>Haverhill</i>		11 17 8		<i>Gloucester.</i>					
<i>Hawleigh</i>		5 8 4		<i>Gloucester.</i>					
<i>Witch.</i>				<i>Gloucester.</i>					
<i>Tacket-street</i>		99 16 6		<i>Gloucester.</i>					
<i>Ditto, for Kai River</i>				<i>Gloucester.</i>					
<i>Settlement</i>		6 17 6		<i>Gloucester.</i>					
<i>Nicholas Chapel</i>		40 14 8		<i>Gloucester.</i>					
<i>Lavenham</i>		3 13 6		<i>Gloucester.</i>					
<i>For Widows' and</i>				<i>Gloucester.</i>					
<i>Orphans Fund</i>		1 0 0		<i>Gloucester.</i>					
<i>H. D. and C. C. H.,</i>				<i>Gloucester.</i>					
<i>for two Native</i>				<i>Gloucester.</i>					
<i>Teachers, Thomas</i>				<i>Gloucester.</i>					
<i>and Sarah Hick-</i>				<i>Gloucester.</i>					
<i>man</i>		20 0 0		<i>Gloucester.</i>					
<i>L. G., for Native</i>				<i>Gloucester.</i>					
<i>Teacher, Isabella</i>				<i>Gloucester.</i>					
<i>Meeking</i>		1 0 0		<i>Gloucester.</i>					
<i>Lowestoft</i>		9 0 0		<i>Gloucester.</i>					
<i>Melford</i>		1 9 0		<i>Gloucester.</i>					
<i>Noyland</i>		6 13 0		<i>Gloucester.</i>					
<i>Needham</i>		35 16 6		<i>Gloucester.</i>					
<i>J. A. Webb, Esq.,</i>				<i>Gloucester.</i>					
<i>for Native Teacher,</i>				<i>Gloucester.</i>					
<i>J. A. Webb</i>		10 0 0		<i>Gloucester.</i>					
<i>Rendham</i>		19 15 0		<i>Gloucester.</i>					
<i>Southwold</i>		2 12 3		<i>Gloucester.</i>					
<i>Southwold</i>		7 2 9		<i>Gloucester.</i>					
<i>Stansfield</i>		6 11 8		<i>Gloucester.</i>					
<i>Stoke-by-Clare</i>		2 0 0		<i>Gloucester.</i>					
<i>Stowmarket</i>		34 6 11		<i>Gloucester.</i>					
<i>Sudbury</i>		46 14 4		<i>Gloucester.</i>					
<i>For Widows' and</i>				<i>Gloucester.</i>					
<i>Orphans' Fund</i>		6 12 6		<i>Gloucester.</i>					
<i>Trinity Chapel</i>		18 15 6		<i>Gloucester.</i>					
<i>Walpole</i>		4 5 5		<i>Gloucester.</i>					
<i>Wattisfield</i>		13 1 7		<i>Gloucester.</i>					
<i>A Friend to Mis-</i>				<i>Gloucester.</i>					
<i>sions</i>		150 0 0		<i>Gloucester.</i>					
<i>Wickhambrook</i>		5 2 0		<i>Gloucester.</i>					
<i>Wickham Market</i>		5 11 0		<i>Gloucester.</i>					
<i>Woodbridge.</i>				<i>Gloucester.</i>					
<i>Quay Meeting</i>		15 3 5		<i>Gloucester.</i>					
<i>For Raratonga, —</i>				<i>Gloucester.</i>					
<i>Box of Clothing</i>		2 5 0		<i>Gloucester.</i>					
<i>For Africa</i>		1 0 0		<i>Gloucester.</i>					
<i>Beaumont Chapel</i>		29 16 8		<i>Gloucester.</i>					
<i>For Sufferers by</i>				<i>Gloucester.</i>					
<i>Kaffir War</i>		1 12 0		<i>Gloucester.</i>					
<i>Wrentham</i>		6 18 0		<i>Gloucester.</i>					
<i>Collections at</i>				<i>Gloucester.</i>					
<i>Annual Meetings</i>				<i>Gloucester.</i>					
<i>at Woodbridge</i>		18 1 3		<i>Gloucester.</i>					
<i>888 0 10</i>				<i>Gloucester.</i>					
<i>Less Expenses 24 2 1</i>				<i>Gloucester.</i>					
<i>Including 619l. 13s. 10d.</i>				<i>Gloucester.</i>					
<i>previously acknowledged.</i>				<i>Gloucester.</i>					
<i>SURREY.</i>				<i>Gloucester.</i>					
<i>Croydon, Mr. and</i>				<i>Gloucester.</i>					
<i>Mrs. Redgate</i>		2 2 0		<i>Gloucester.</i>					

Dorking.		L. s. d.		L. s. d.		r. c.		r. c.	
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Rev. J. S. Bright ..	2 2 0	John Chinery, Esq.,		1 5 0		Mrs. Mirrielee's Book.		II. For Native Teacher,	
Mr. Dennis	2 0 0	Donation from a				Mrs. Davison		Alexandroffsky, by—	
Mr. Paddy	1 1 0	Friend		0 8 6		Miss Funck		Mrs. Bell and Family	
Mr. Spokes	0 10 0	Balance from Kafir				From a Friend		Mr. Charles Bell	
Collected by—		Working Fund ..		0 0 3		Mrs. Johnston		Miss Hoggart	
Mr. Paddy	1 12 0			16 9 5		Miss Maxted		Miss Johnson	
Mr. Bright	0 6 0	SCOTLAND.				Mr. and Mrs. Mirrie-		Mrs. Manners	
Miss Wells	0 5 5	Huntly.				lees		Mrs. Romanis	
Miss Edwards	1 3 0	Per Mr. J. Cruickshank.				Miss Mirrielee		Mrs. Stevenson	
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Miss Todman	0 19 0	Dr. Legge's Schools,				Mrs. Frehn			
Miss Beckett	0 18 6	Hong-Kong		7 0 0					
Mr. Harrison	0 15 0	Subscriptions		5 3 0		<i>Mrs. Ellerby's Book.</i>		III. For Native Scholars, by	
Miss Whitehouse	0 3 3	Collection at Rev.				A Friend		Two Friends, for—	
Girls' Sunday-school	3 15 2	Mr. Troup's		23 0 0		Mr. Goodlett		Elizabeth Gellibrand	
Infant Ditto	1 4 0	Ditto, Rev. Mr.				Pastor Landesen		Mrs. Newbold Mirrie-	
Vestry Missionary		Bainey's		5 0 0		Mrs. James Muirhead		lees	
Box	0 4 11	Female Missionary				Miss Nelson		Eliza Harvey	
For the Nagercoil Seminary.		Society		5 0 0		Mrs. Pertzker		Sarah Knill	
Collected by Miss		Annual Meeting		5 1 0		Mrs. Schofield		Anne Eliza Mirrielee	
Whitehouse—		60l. 4s.				A few other Friends		Martha Ropes	
Mrs. Jackson	2 10 0	<i>Inverkeithing, for</i>						Catherine Codman	
Mrs. Whitehouse	2 10 0	the Native Teach-						Ropes	
T. S. Seager, Esq.,	1 0 0	er, Inverkeithing ..		10 0 0					
Rev. J. S. Bright	0 10 0	<i>Lawrence Kirk, per</i>							
Mr. Harrison	0 5 0	Mr. J. Rae		2 0 0		<i>Mr. Prince's Book.</i>		IV. For Native	
Mr. Cheesman	0 5 0	Leith.				Mr. J. Bell		Scholars at Benares,	
Mr. Risbridger	0 5 0	Miss Cullen and				Mr. T. Barnes		Mary Mirrielee and	
Miss Senger	0 5 0	Friends, for the				A Friend		Francis Elizabeth	
Miss Dalby	0 2 6	Native Teacher,				Mr. Laing		Mirrielee, by Mr. and	
Miss A. Southgate	0 2 6	Pathras		20 0 0		Mr. J. P. M.		Mrs. Mirrielee	
Mr. Dennis	0 10 0	Mrs. Swan, for a				Mr. W. Moxon			
Miss F. Dennis	0 2 6	Native Girl at				Miss Emily Munns		V. For Native Scholars	
Miss Oct. Dennis	0 2 6	Benares		3 0 0		Mr. and Mrs. W. H.		at Salem School, viz :	
Mr. J. Dennis, Junr.	0 2 6	Rev. W. Swan, for				Ropes		Ellen Gellibrand,	
Mr. James Wills	0 2 6	Mrs. J. Mullens's				Collected by Mr. J.		Mary Emily, Louisa	
Mr. Raymes	0 2 6	School, Calcutta ..		2 0 0		Daniel		Harriet, Ailie Eliza-	
Mr. R. Ewins	0 2 6	35l.				Two Friends		beth, William Hall,	
Mr. Todman	0 2 6	Nairn.						Charles Joseph Har-	
Collection	11 2 2	Collection, United						dy, by Mr. W. H.	
		Presbyter. Church		1 14 0		<i>Mrs. Lee's Book.</i>		Ropes	
		Ditto, Independent				A Friend		Rachel Lee, by Mrs.	
Less Expenses	42 7 4	Chapel		3 15 0		Given		Lee	
	0 7 6	Independent Sab-				Mrs. Glenny		r 91 0	
	41 19 10	bath-school Boxes,				Mrs. Hughes		Catherine Pelichen,	
Including 30l. ac-		for Mr. Muirhead's				Mrs. T. Isherwood		by Mr. and Miss	
knowledgeed last		School, Shanghai.		2 10 6		Mrs. Moss		Barnes	
month.		A Friend to the				Mrs. Otten		Emily Munns, by Miss	
		Society		0 5 0		Mrs. S. Shepherdson		E. Munns	
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		and Missionary				The Sisters H. H. H. ..		British and American	
		Society, for China,				Mrs. Vensel		Chapel Sunday-	
		per Mr. J. Ironside		5 0 0		Miss Y		school, for Thomas	
								Scales Ellerby, Mary	
		Rendall.						Ellerby, Joseph Sam-	
		Juvenile Missionary Society.						uel Ropes	
		Island of Wyre		1 0 0				VI. For Salem Mission,	
		Public Meeting		2 0 0				by ditto	
		3l.						VII. For Widows of	
		ST. PETERSBURG.						Missionaries	
		British and American						VIII. For General	
		Chapel.						Purposes	
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		Mrs. Bell and Family ..		15 0					
		Mr. Charles Bell		2 50					
		Mr. W. C. Gellibrand ..		60 0					
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		Miss Johnson		6 0					
		Mr. John Jubb		10 0					
		Mrs. Livingston		5 0					
		Mrs. Manners		10 50					
		Miss Munns		4 0					
		Miss Musgrove		6 0					
		Mrs. Romanis		7 50					
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